* "Quin etiam refert nostris in versibus ipsis Cum quibus et quail positura contineantur; Natnque eadem coelum, mare, terras, flumina, solem Significant, eadem, fruges, arbusta, animantes; Sic ipsis in rebus- item jam material Intervalla, vise, connexus, pondera, plagae, Concursus, motus, ordo, positura, figurae, Cam permutantur, mutari res quoque debent.

From the fortuitous concretions of senseless unknowing atoms did rise up afterwards, in certain parts of the world called animals, soul, and mind, sense and understanding, counsel and wisdom. But to think, that there was any animalish nature before all these animals, or that there was an antecedent mind and understanding, counsel and wisdom, by which all animals themselves, together with the whole world, were made and contrived, is either to run round in a senseless circle, making animals and animality to be before one another infinitely; or else to suppose an impossible beginning of an original understanding quality in the matter. Atoms in their first coalitions together, when the world was making, were not thfcn directed by any previous counsel or preventive understanding, which were things as yet unborn and unmade,

** Nam certe neque consilio primordia rerum Or dine se quaeque atque sagaci mente locarunt,
Nee quos quaeque darent motus, pepigere profecto.

Mind and understanding, counsel and wisdom, did not lay the foundations of the universe; they are no archical things, that is, they have not the nature of a principle in them ; they are not simple, original, primitive, and primordial* but as all other

[a] Id. lib. ii. ver. 1012. [b] Id. lib. *I* Ten 1020;